The Circular.

PUBLISHED WEEKLY

BY THE ONEIDA AND WALLINGFORD COMMUNITIES.

NEW SERIES. MOUNT TOM, MONDAY, DECEMBER 25, 1865. VOL. II., NO. 41.

POST-OFFICE ADDRESS,
THE CIRCULAR, WALLINGFORD, CONN.

TERMS.

FREE TO ALL. THOSE WHO CHOOSE TO PAY MAY SEND ONE DOLLAR A YEAR.

GEORGE W. NOYES, EDITOR.

THE NEW AND THE TRUE.

REV. Dr. Vinton, of the Episcopal church, says in a late number of the *Independent*, that his church adopts the maxim of Tertullian, that "*whatever is new in theology is, therefore, false.*"

Now, in reference to religious truth, either this man stands on his head, or else we do. The maxim which involuntarily shapes our views is almost the opposite of his. We should not go quite so far as to say that "whatever is not new is therefore false," but we should say that whatever has not a large infusion of the spirit of freshness and novelty in it, is therefore surely an error.

Jesus Christ, in his earthly career, was a thoroughly original person, who overturned much that went before him, and never repeated himself. Is he any the less original in his working now? If not, how strange is the infatuation which insists on finding him subjugated by his own forms—locked up in the literal ordinances of eighteen hundred years ago, instead of seeking for him in the freshest spirit of inquiry and improvement of the present day! To elucidate the various issues made about Christ and the Bible, by different classes of men, we here insert a legend left by some obscure writer, which we think presents a somewhat parallel line of facts:

"In a secluded valley of the far West, lived, a half-century ago, a population but little raised above barbarism. Their situation was one of ignorance and wretchedness. To this isolated people came at length a wanderer from the east, who began a course of instruction and amelioration. He taught them husbandry and some of the arts, showed them how to make the horse and the ox useful to them in labor, and taught them to read. At length, when about to leave them, the stranger put all his past instructions in a book, and telling them that he had in mind many more improvements and discoveries to communicate to them at a future time, when they should be prepared for them, he left for his home in the east, to procure means for returning again, and still further introducing to these children of the wilderness, the blessings of civilization. He took with him, at his departure, some of the most enlightened of the people, to educate them at the east, so that they also might coöperate with him on his return in helping their brethren. And finally he gave instructions in his book and by word of mouth, whereby the people could, by means of couriers and otherwise, communicate with him directly during his absence.

"After his departure some years elapsed. The people revered the name and memory of the stranger, and held on to his instructions as well as they were able by means of his book, but neglected to communicate with him directly as he had proposed, and consequently knew nothing of his proceedings while absent. By poring over his book only, the inhabitants soon became divided in their views of his teaching. One party insisted that the only form of vehicle to be used, according to the stranger's system of farming, was a two-wheeled cart; while another party thought a four-wheeled wagon was the one intended by his book. Some said that his system contemplated irrigation of the land by means of watering-carts and sprinkling, while others considered the only right method to be by canals, &c. These parties, though differing almost to the point of hostility from each other, still severally claimed to represent the views and method of the eastern stranger, as set forth in his book.

"At length rumors began to circulate of certain strange novelties approaching the settlement from the east. Parties of engineers, it was said, strangely clad, and with strange implements, were advancing over the prairies, setting up tall posts and connecting them with wires. Others were leveling a road bed, and laying down timbers and iron tracks, and yet others, in certain places, were leading the waters westward in large canals. What could these things mean? They were called *improvements*, and were rapidly approaching the secluded district. Exploring parties who went out to inspect the new enterprises, on their return reported that they were intended to improve and cheapen the means of travel and communication, and that their construction was under the direction of their former benefactor.

"'What!' said the elders, 'those new-fangled notions the work of our old instructor? No, no. He said nothing to us about railroads or telegraphs, as they call these things; neither are they described in his book. Do not go near them! They are dangerous! Stick to the good old two-wheeled carts, if you want to keep in the right way.'

"'But,' said another party, 'we don't know about that: these railroads and telegraphs are said to be good things. Folks that have tried them assert that they are swift and safe. You say that your old teacher, in his book, gives no account of them; that is because he is a humbug, and you are green in following him.'

"So there arose two parties, one that opposed all the approaching improvements because they were not set forth in the stranger's book; and the other denouncing the stranger as a know-nothing, because he had not fully described and anticipated the improvements.

"Meantime the work proceeded. The canal was finished, and brought its boats loaded with cargoes of eastern productions; and the telegraph put the inhabitants in communication with the rest of the world. Finally the railroad was finished, and on the day when the first train was expected, the whole population of the valley were gathered about the depot to witness the novel spectacle of its arrival.

"It came at the hour appointed, in magnificent style; and as it halted at the depot, forth stepped on to the platform, amid the doubt and wonder of the people, their old friend of the east, accompanied by those of their countrymen whom he had taken with him. The faint cheer which greeted him showed that the crowd did not at first comprehend his arrival; and before its astonishment at his unexpected appearance had time to subside, he stepped forward and addressed the people.

"'Friends!' said he, 'you will no longer misunderstand my character and work. These useful improvements that I have brought to your doors, are but the fulfillment of promises and intentions that I made when I was with you before. They are but a continuation of the course of instruction and improvement that I then commenced. Your error has been, not in failing to respect my past instructions, but in not maintaining direct communication with me during my absence, whereby you might have become acquainted with my subsequent operations for your benefit. Did you, my friends, on one side, think that I had so petrified and locked up myself in a book, that I was restricted by it from any further presentation of truth? And did you my friends, on the other side, think that because I did not comprise a description of all arts and discoveries in my past instructions, that therefore I was an incompetent? You will learn to know me better. Here I introduce you to a new chapter in civilization. Henceforth, the locomotive may take the place of most of your rude carts; the telegraph will make you present to all the great centres of information: and books and papers will diffuse among you the most advanced literature of the world. Join in welcoming the situation and the movement of to-day, and the mistakes of the past will be forgotten.'

"At his conclusion, a prolonged cheer of acquiescence among all parties, showed that the people had awakened from their dreams to the dawn of a new day of union and progress."

FOG ON THE BRAIN.

"All night have the roses heard
The flute, violin, bassoon;
All night has the casement jessamine stirred
To the dancers dancing in tune."

PLEASANT it was, no doubt, for Maud's lover to wait among the flowers for Maud and listen to "the dancers dancing in tune;" but what would be thought of one who should insist on dancing out of tune, and who in opposition to the authority of the floor-manager, should quote the dictum of some charlatan whose shallow philosophy forbade the harmony of graceful and sympathetic motion? How absurd it would appear, to hear some Johnny Mulehead arguing thus:—"My medical adviser has told me that it is impossible for me to dance like other people; he has explained to me that my muscles are so constituted, that when every one else turns to the right in dancing, I must inevitably turn to the left, and that it would be highly dangerous for me to attempt to keep step with other dancers!"

Ridiculous as this may seem, it would only be a fitting parallel to cases that are to be met with every day, touching a matter of far wider scope than that of the ball-room; we mean the science of phrenology. It is no uncommon thing now-a-days to hear persons defending unseemly, and even immoral behavior, in much the same way that Mulehead defends his bad dancing.

"My phre-nological adviser," says some *head*-strong youth, "has assured me that I am *smart*—nervy-billious temper—self-conceit so splendidly developed that no one need to

think of teaching me; moreover, my combativeness being large and my benevolence small, it would be quite unreasonable in any one to hold me responsible for it, if I should knock down every man who differs with me in opinion."

Now let us pause a moment, and consider the just bearings of phrenological science. That there is truth in it, few can doubt; but that Prof. Butterem is right, when, under the subtle guise of apparent candor and scientific accuracy, he really fosters the self-will and self-adulation of young men, we bluntly deny. The truth is, every man, whatever the organization of his brain, must either adapt himself to his right place in God's creation, or die. Should the A string of a violin refuse to yield its true tone, it must certainly crack: the player has his thumb on the peg, jerk, jerk it goes, and at each twist, a voice speaks to the offending string, saying: "Yield, yield, yield or snap." If it plead that its brain (perhaps we ought to say its gut), is such that it cannot harmonize with the rest of the instrument, why then, let it break; and the sooner the better.

Should the young man make a similar plea with reference to his brain (or body), the best thing for him is to break also. And broken he will certainly be. It is God who directs the great orchestra of the universe; and to be refractory with him, is of no use.

What then does craniology amount to?—True, it helps us to perceive the moral and mental qualities of people. But is it the only way in which we can inform ourselves of these? Or is it even the best way? A little consideration will show that it is neither. A student goes to college to study—say for example the mathematics. The professor may, at the first glance, observe in the new disciple that prominency at the exterior angles of the eyebrows that denotes high calculating genius, and from that he may judge favorably of the youth's talents; but, for practical purposes, his judgment finds a far safer criterion in the actual success of the student's efforts. If he learn successfully, the testimony of craniology is superfluous; if he does not, the jargon of Butterem will not enable him to cross the *pons asinorum*.

When the study of the brain is considered with reference to the moral qualities, phrenology is found to be indeed a very unsafe guide except when it is taken in connection with the teachings and spirit of Christ. Then, this science, like every other, finds its noblest application. If the former shows what man is, the latter teaches what he may become; if the former tells something about the keys, and stops, and number of octaves in the great organ of humanity, the latter is the divine inspiration—the breath of God which, passing through the pipes, makes them yield true music in harmony with that of the heavens. W. H. H.

SLAVERY has no longer an existence in law. On Monday, Dec. 18, Secretary Seward officially proclaimed that the requsite three-fourths of the states of the Union have ratified the Amendment to the Constitution, whereby slavery is abolished, and power is given to Congress to enforce the act by appropriate legislation.

MORE ABOUT NATURE'S SIMPLE MARRIAGES.

IN a previous article we have given some account of a few of what are called simple substances, and of the laws which govern their union with each other in what we may designate as binary compounds. In order to accomplish the purpose of our writing, which is to illustrate the neatness, order and romance which reign in nature's great system of complex marriage, it seems necessary to give a brief sketch of a few more of the leading material elements, and of their union as binary compounds, together with a glance at the chemical nomenclature.

We have described potassium and its ardent affinity for oxygen. Very similar but not so violent is the combination of the white, soft metal sodium, with oxygen, producing caustic soda, so essential an ingredient in hard soap, the extensive use of which is one of the distinguishing characteristics of civilized society. Calcium is a soft, malleable metal, of the color of gold alloyed with silver. Calcium combined with oxygen, makes quicklime. In view of the bulk of all the limestone, chalk and marble in the earth's crust, it is readily seen what an important part this substance plays in nature.—Magnesium is a white metal that is harder than those we have mentioned, and with a less intense affinity for oxygen, but which nevertheless unites with it, producing a flame in the open air the same as wood. But the substance which next to silica is most abundant in nature, is that formed by the combination of oxygen with the metal aluminum, making alumina. The sapphire and ruby, gems next to the diamond in hardness, are examples of this substance in nearly a state of purity. Alumina is the characterizing element of all clays, as silex is the char acterizing element of sand. It is also an important element of the primitive rocks. We may form some estimate of its importance when we consider how essential it is to the potter's and the brickmaker's art, and that it gives our rich loamy soils their peculiar consistency. Many other simple substances there are, such as sulphur, iron, silver, gold, &c., which combine with oxygen with greater or less facility, but which it does not serve our present purpose to notice in a special manner. But there is one element that we have perhaps too long overlooked, considering the prominent part it plays in this circle of very *original* characters. I will therefore introduce Miss Nitrogen. She is a gas, weighing a little less than our friend oxygen, and is remarkable for her love of freedom. It has already been remarked of oxygen, that he rushes into union with other elements with headlong haste, seemingly without a thought of the serious consequences involved. In the case of his union with hydrogen for instance, producing water, we observe that he is presently set to work at all manner of menial occupations, such as grinding corn, and even mopping kitchen floors. Again in his union with potassium and sodium, forming potash and soda, he is often employed in the very plebeian business of making soap. Not so with Miss Nitrogen. Her tastes are far more dainty and delicate. In the few cases where she condescends to a union with other elements that confine her to the earth, it is usually to take a part in certain forms of vegetable and especially of animal life. In the cast of characters in nature's drama, she chooses the leading parts.—Her strongest passion seems to be a desire to travel; and to gratify this propensity she prefers to remain single. She revels in "Ceylon's spicy breezes," and sings mournful dirges among the gloomy pines of the arctic highlands. She engages in occasional stormy dances, with the ocean for a partner, and always takes a part in the wild waltz of the whirlwind. She has a sort of platonic affection for oxygen. The two gases mingle in the proportion of four-fifths by volume of nitrogen, to one-fifth oxygen, forming the air we breathe. In this form there is no chemical union between the two. Nevertheless the fiery character of oxygen is modified and tempered by this union in such a way as to prevent him from rushing into ill-assorted runaway matches with his neighbors, thus reserving to him much of life's romance, as well as the usefulness which he would be incapable of, if confined by the bonds of matrimony. Her prudent, restraining influence is the very breath of life to all animated creation.

Notwithstanding nitrogen has comparatively little to do with the *solid* business transactions in the natural world, that little is of great importance. Under certain peculiar circumstances which we may hereafter describe, an equivalent of nitrogen combines with one equivalent of oxygen, forming nitrous oxide or laughing gas, which has lately been used as an anæsthetic in surgical operations. A compound of one proportion of nitrogen with five times the amount required to form the above substance, united to a certain proportion of water, produces nitric acid. Another exceedingly useful compound, is that of one equivalent of nitrogen with four equivalents of hydrogen and one of oxygen, forming ammonia, or what is sometimes called hartshorn.

"But how am I to remember all these substances and their compounds?"—I imagine that one of my readers exclaims. Moreover, if I am to refer to them much in the future, what an expense of ink it will be to write out the long name of each as I have occasion to use it. Play-writers find it very convenient to use the first letter or letters of the names of their different characters. The same expedient is employed by the chemist. Each of the elements is indicated by the first letter or letters of its English, Latin, or Greek name. Thus hydrogen is indicated by the letter H, oxygen by the letter O, and potassium by the letter K, which is the first one of its Latin name, *Kalium*.

Recalling to mind what was said respecting the law of definite proportions, the method of indicating the kind and quantity of simples in any compound substance, will be readily perceived. If I wish to indicate a compound of oxygen and hydrogen, I need only write the two large letters HO together. Bearing in mind the fact before stated, that the combining proportion in the case of hydrogen, is the smallest in nature, and is therefore marked one; and that the combining proportion of oxygen is eight times as much, by weight, and is therefore eight; we may interpret the symbol HO to mean that there is one proportion of hydrogen combined with one proportion of oxygen that is eight times as heavy. It follows, therefore, that

a given weight, as nine ounces, for instance, of water, is composed of one ounce of hydrogen, and eight ounces of oxygen. Just so the symbol CO indicates the combination of one proportion each, of carbon and oxygen. Six is the combining number of carbon, and eight that of oxygen. Therefore any given amount of the substance CO, would be composed of six parts by weight, of carbon, and eight parts by weight, of oxygen.

But we have said that substances combine in multiple as well as definite proportions. It is found accordingly, that the carbon in the above compound is capable of receiving another proportion of oxygen, which doubles the amount in oxygen, making the proportions sixteen to six, instead of eight to six. CO^2 is, therefore, the symbol chosen to represent this new compound, the figure two indicating two proportions of oxygen. In the same way any required number of proportions of either of the above, or any other sim ple substances, may be represented by letters and figures, as combining together.

With the help of the chemical nomenclature, thus briefly described, we propose to classify some or all of the substances that we have spoken of, and, if possible, unveil some of the order, romance and beauty, of nature's great system of complex marriage, as we find it in this wonderful world. H. J. S.

THE UNIVERSAL METAMORPHOSIS.

If a wafer be laid on a surface of polished metal, which is then breathed upon, and if when the moisture of the breath has evaporated, the wafer be shaken off, we shall find that the whole polished surface is not as it was before, although our senses can detect no differ ence; for if we breathe again upon it, the surface will be moist everywhere except on the spot previously sheltered by the wafer, which will now appear as a spectral image on the surface. Again and again we breathe, and the moisture evaporates, but still the spectral wafer reappears. This experiment succeeds after a lapse of many months, if the metal be carefully put aside where its surface cannot be disturbed. If a sheet of paper on which a key has been laid be exposed for some minutes to the sunshine, and then instantaneously viewed in the dark, the key being removed, a fading spectre of the key will be visible. Let this paper be put aside for many months where nothing can disturb it, and then in darkness be laid on a plate of hot metal,—the spectre of the key will again appear. In the case of bodies more highly phosphorescent than paper, the spectres of many different objects which may have been laid on it in succession will, on warming, emerge in their proper order. This is equally true of our bodies and our minds. We are involved in the universal metamorphosis. Nothing leaves us wholly as it found us. Every man we meet, every book we read, every picture or landscape we see, every word or tone we hear, mingles with our being and modifies it. There are cases on record of ignorant women, in states of insanity, uttering Greek and Hebrew phrases, which in past years they have heard their masters utter, without of course, comprehending them. These tones had long been forgotten; the traces were so faint that, under ordinary conditions, they were invisible; but these traces were there, and in the intense light of cerebral excitement they started into prominence, just as the spectre image of the key started into sight on the application of heat. It is thus with all the influences to which we are subjected.—*Cornhill Magazine.*

[In continuation of this very interesting subject of the changes which matter is continually undergoing, from the subtle reactions of surrounding matter upon it, Dr. Draper of New York writes as follows:]

"Physiology rivals Natural Philosophy in the splendor and profound interest of its discoveries. We tremble on the brink of detecting the interior constitution of man. Will you hear me patiently while I give an example of what I mean? No event has ever taken place in the world without spontaneously leaving a recoverable impression of itself. The hand that wrote those words has cast its shadow on the paper. A century hence, if the paper should endure, that shadow might be made visible to the eye. But moralists say, "What is more transitory than a shadow?" They find in it an emblem of things of a fleeting nature. When the light, or the object that obstructed it, is withdrawn, the shadow "fleeth away and continueth not." A sun-dial, that has been telling the hours of the day, presents an unblemished surface when evening comes. Each morning it is ready for its task. The traces of the past seem all to have disappeared, but in truth they still exist, buried in the marble or the metal out of which the dial is made.

"They who have visited the dark rooms of photographers know very well what I mean. The portraits of our friends, or landscape views, may be hidden, and invisible to the eye, but ready to make their appearance as soon as proper means are resorted to, such as heat, or vapor of mercury, or sulphate of iron, or pyrogallic acid. Shadows are not such transitory things as men commonly suppose. In the case of photography, we happen to know the proper means for development. The fact of chief interest to us, is the imperishability of the primitive impression. A spectre is concealed on a silver or glassy surface, until by our necromancy we make it come forth to the visible world. Upon the walls of our private apartments, where we think that the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exist the vestiges of all our acts, silent but speaking silhouettes of whatever we have done. Can we say that among those phantoms there are not some on which we should be reluctant to have the cunning chemist try his art, and leave them, as the photographers say, fixed: some from which we should dread to hear the demand of the phantom of Endor, 'Why hast thou disquieted me to bring me up?'

"If men were sure that their most secret doings were at such a risk would not the world be better than it is? A sunbeam or a shadow cannot fall upon a surface, no matter of what material that surface is composed, without leaving upon it an indelible impression, and an impression which may, by subsequent application of proper chemical agents, be made visible. In many cases we have ascertained what the appropriate agent is; our failure in others is due to the imperfection of our knowledge, and not to any impossibility in the operation. Time seems to have so little influence on these effects, that I can conceive it possible, if a new vault should hereafter be opened in the midst of an Egyptian pyramid, for us to conjure up the swarthy forms of the Pharaonic officials who were its last visitors, though forty centuries may have elapsed since their departure."

THE MASTERY OF LANGUAGES.

In a work on the "Art of speaking foreign tongues idiomatically," published during the past year in London, by Mr. S. Prendergrast, the author lays down the following propositions, which are worthy of attention.

1. Idiomatic speech may be gained by adults without going abroad. 2. Sentences may be formulated so that each lesson shall double the number of results gained. 3. Acquisition of unconnected words worthless. 4. Preliminary grammar unnecessary. 5. Speech gained by memory, not by reasoning. 6. Memory usually over-estimated; each one to ascertain his own capacity; and 7, to keep within it; and 8, not to see a word but those he is engaged on. 9. Grammar clogs the memory with imperfect recollections. 10. The beginner on the author's method will speak grammatically. 11. Children speak fluently with a small number of words, and 12, with nearly the same epitome of language all the world over. 13. A child with 200 words possesses the syntax and pronunciation. 14. Every foreign language should be epitomized for a beginner by the framing of a set of strictly practical sentences, embodying 200 of the most useful words, and comprising all the most difficult constructions. 15. By this the greatest results will be gained with the least exertion; and time for study of pronunciation. Now in this there is sense and method enough to make it clear that the writer is entitled to the attention of philologists and teachers of language. He gives illustrations on the Teloogoo and Hindoostanee. At the end of the book is an account of a machine, which is simple and ingenious, and supplies an unending power of varying exercises upon a few words. If we construct a simple sentence, and then vary its words without alteration of construction, we may, taking five words as an example, write down the following:

This	man	is	often	cheerful
One	woman	was	never	surprised
The	master	will-be	sometimes	present
No	servant	can-be	always	watchful

Choose one word out of each column, and we have 256 grammatical possibilities; as "The man can-be often watchful." Suppose the four words in each column written on four faces of a cube, and the five cubes placed in a box of five stalls, one side of the box being of glass. By shaking and turning over the box, the visible faces of the cubes are changed at hazard, giving different verbal variations of the phrase. Mr. Long's machine has upwards of 20 words in the sentence, and the number of possible sentences is millions of millions. A teacher of language is often perplexed to give variety enough; a machine of this sort would help him and interest his pupils.—*Annual of Scientific Discovery.*

BODILY WORK AND WASTE.

Every manifestation of physical force involves the metamorphosis of a certain quantity of matter. Prof. Houghton of Trinity College, Dublin, asserts, as the result of his investigations, that, in the human organism, there is a definite relation between the amount of force exerted and the amount of urea generated. The urea formed daily in a healthy man, weighing 150 pounds, fluctuates from 400 to 650 grains. Of this, 300 grains are the result of vital work; that is, of force expended in the motions of the digestive organs and the heart, and in sustaining the temperature of the body at a uniform rate. This amount exceeds all other force generated and expended in the sys-

tem, and is equal to that required to raise 769 tuns one foot high. In addition to the mere act of living, the working man undergoes bodily labor equivalent to lifting 200 tuns one foot high daily, which requires the formation of 77.38 grains of urea. *The force expended in two hours of hard mental labor involves an expenditure of power equal to lifting 222 foot-tuns*, and a generation of urea weighing 86 grains. Thus we have a mimimum formation of urea during 24 hours, amounting to 477.38 grains, for which there is expended force equal to 969 foot tuns. —*An. of Sci. Discovery.*

[Those who fancy that the student or the writer who sits almost motionless at his desk, is "doing nothing," should note the above statements, particularly the one we have italicised. According to the test given by this writer, the brain-worker expends in two hours more lifting force than the Irishman does in a whole day's digging in a canal.

ED. CIR.]

CORRESPONDENCE.

FROM IOWA.

Maquoketa, Iowa, Dec. 4, 1865.

EDITOR OF THE CIRCULAR:—

SIR:—I see in your last number an inquiry for my name and address by A. C. R., of Indiana. Your rule to withhold the name and address of your correspondents may be a just and good one in most cases, but in this case you are at liberty to give mine to A. C. R. or in the CIRCULAR, if you prefer to do so.

What I said in relation to Community, is open to inquiry and explanation. My notions of association may slightly differ from the Oneida Community, for I have been compelled to see the absolute necessity of a more practical and moral scientific education of the young, to all useful business pursuits, and would like to draw in young persons down to 10 or 12 years old, and teach them the superior advantages through this life, of doing *right* in all things.

Yours, &c., DAVID SEARS.

THE DAVENPORT MYSTERY.

New York, December 17, 1865.

DEAR EDITOR:—I had the curiosity last night to step into Cooper Union Hall and see what H. M. Fay could do in the way of exposing the frauds and tricks of the Davenport brothers. Mr. Fay was for two or three years associated with these persons, and professes to be able to unmask their lofty pretensions, as spiritualistic mediums. How accurately and thoroughly he does this, I am not able to say, never having witnessed the feats of that brotherhood. Nevertheless, he did what he attempted, though he attempted what was apparently impracticable.

It is generally known that the thaumaturgy of the Davenport brothers was done in a darkened space. They claimed, in behalf of the spirits, what they called the negative condition of darkness, as a prerequisite to their success. Accordingly, Mr. Fay occupied his first hour of wonder-working within a portable cabinet or box, sufficiently large for his purposes. After that followed the "*expose.*"

The cabinet used was furnished with doors fronting the audience, easily opened and closed. Inside it, were various musical instruments and several house bells. There was an aperture in the upper part, about the bigness of a man's face, over which hung a piece of loose black cloth. We suppose that some such structure as this was used by the Davenport brothers.

A committee of two was appointed by the audience to see fair play. The first thing the committee did was to examine the cabinet, inside and out, which they pronounced in keeping with its appearance. Mr. Fay then seated himself inside the enclosure and requested the committee to tie his hands behind him and fasten him to his seat. This done, the doors were closed. Immediately afterwards, the bells were heard to ring—there was a commotion inside—the doors were thrown open, and the lecturer appeared unbound before the assembly. Again he entered the box with his limbs free, remarking that now the spirits would bind him; and the doors were closed. On opening them soon afterward, sure enough, there he sat, bound hand and foot. At this point the committee made a critical examination, and declared the rope fastening to be genuine. They, at least, were not able to detect any fraud. The doors were once more shut, and immediately following it a hand was seen through the aperture, bells were rung and thrown through the opening upon the stage, irregular tones of a banjo and violin were heard, and the clangor concluded with the beating of a respectable tattoo on a snare drum. Then all was silent again for a moment, when the doors were thrown open and, behold, the man sat there bound tight as before.

To show that there was no deception in the tying of his wrists, the lecturer passed through the audience and allowed individuals to examine the knot. So far as could be seen, there was no artifice used. Indeed, so tightly were his wrists confined together, that the cord was partly imbedded in his flesh, and the blood had begun to settle in his hands.

Thus the exhibitor went on; one strange marvel after another was performed, similar to those described above, only more difficult. After "the spirits" had bound him in the usual way, a teaspoonful of white flour was placed in each hand, care being taken that none of it should be scattered on his clothes. Then the doors were closed, and the customary phenomena ensued. A hand, clean from flour, was shown through the little window, bells were rung, and the like; after which, the doors were again opened, Mr. Fay was found bound, and the flour in his hands as at first.

Finally, came the "expose." This was quite satisfactory, with one exception. The lecturer did not explain how he got his hands loose when tied behind him by the committee. Nevertheless, he promised to do this at his concluding exhibition, which is to come off Thursday evening of the present week. As to the self-binding while in the cabinet, he described the manner of accomplishing it by a peculiar and rapid adjustment of the rope.

The result of the expose tends to show how the so-called "spiritual manifestations" of the Davenports may have been produced without other aid than their own practice and dexterity. B.

OUR AGED FRIENDS.

Fulton County, N. Y., Dec. 1865.

EDITOR OF THE CIRCULAR:—For some years past I have had opportunity occasionally to read the CIRCULAR. A few days over a year ago, by reason of a fall from a wagon, I so crippled my right hip, that I have not been able to walk at all since, only with crutches. I lack seven days of being eighty-five years old. My eye-sight is dim and I am in feeble health: very dull of hearing and low spirited; can't enjoy company. I need something to comfort me and engage my mind. If you feel free to send me the CIRCULAR, I should be very thankful. S. L.

[Our friend is welcome to any solace he can derive from the CIRCULAR. Perhaps it may serve to "engage his mind" if we mention that during the present week we had the pleasure of a conversation with Mrs. Hotchkiss, a lady of 96 years, living on one of the high bleak hills in the town of Prospect, Ct. She is also a reader of the CIRCULAR; and although born in the old Colonial period, is still hale and cheerful, bright in intellect and erect in person. She is fond of reading, and can manage common print without spectacles. While we were there, she tripped out of doors without any ceremony or preparation, to speak to a neighbor who had called on business. She remembers all about the revolutionary war, and saw Washington ride by her father's house. In speaking of the habits that have contributed to her longevity, she mentioned temperance, cheerfulness, and activity. She views the future with great serenity; and is ready to receive whatever may come, as from the hand of a kind Father. Conversation with such a bright spirit in a person nearly a century old, is attractive; and one cannot but ask, why should such persons die? Why not take a turn and go back, at the same rate at which they have advanced, to the freshness of sixteen? Jesus Christ returned from a point further than any they have reached, to the bloom of health and youth, and the secret of it, we believe, is yet for man. ED. CIR.]

A GERMAN LEAVE-TAKING.

DEAR EDITOR:—While lately reading the complaints of an English tourist, at what he was pleased to call the "cold, unsocial habits of Americans," I was reminded of a German leave-taking, which I once had the pleasure of witnessing.

It was at the pier of the North German Steamship line in Hoboken, just previous to the departure of the steamer "Hansa" for Bremen and Hamburg. A number of the passengers remained on the pier, chatting gaily with the friends who had come to see them off for home and the Faderland, until it was time to embark. Then ensued the farewell, the earnestness and simplicity of which, caused me to glow with admiration and pleasure. Rough-bearded men embraced and kissed each other like women, with a genuineness of feeling that was hearty and unmistakable. Friends slapped each other on the back, stroked each other's beards, and caressed each other with the most extravagant tokens of affection, all accompanied with the most vigorous hand-shaking and an incessant clamor in a tongue which to me was unintelligible, except as it seemed to express love and goodwill.

The scene was of brief duration, but was pervaded with an enthusiasm that caused my heart to burn, and made me for the time being alike forgetful of time and place.

The interest of this novel leave-taking was perhaps enhanced for me by the fact, that in its exhibition of feeling without sentimentality, it approximated to our Community ideal, that holds to the enjoyment of the highest communion for the moment, and then passing on with a single eye. U.

NOTES OF A VISITOR.

Oneida, Dec. 18, 1865.

DEAR EDITOR:—In the year 1806, the Rev. Thomas Chalmers, then almost unknown, visited the city and university of Cambridge in England. With reference to that visit he wrote in his journal: "Cambridge smells of learning all over, and I breathe a fragrance most congenial to me. The very women have an air of academic mildness and simplicity."

This reminiscence of the early career of the Scottish divine who at a later period became so illustrious, is brought to my recollection by the impression I myself have received during my stay here. I am delighted to find that Oneida, like Cambridge, "smells of learning all over," and that the women of Oneida like those of Cambridge have "an air of academic mildness and simplicity."

With much courtesy I have been shown over the buildings and allowed to look into the rooms devoted to study. Peeping into one of these, I observed a large number of grown-up people studying mathematics; some of them were apparently elderly ladies, who seemed to enter with quite a youthful zest into the investigation of the properties of

$$x^2y+b^n.$$

In one room I found a lady instructing a class in Greek; in another I saw a ladies' Latin class, etc.

While all this impressed me very pleasantly, I must confess that for a moment I had some misgivings as to whether it did not bespeak a dash of blue-stockingism; but this fancy was completely dispelled when on the following morning I recognized many of the identical women adorning the industrial and commercial departments of Community life, with the same quiet application they had shown in the pursuit of learning and science.

AMICUS.

ONEIDA ITEMS.—Mr. Underwood entertains the bag-bees these days, with readings from the Atlantic and Harper's monthlies, and from Shakspeare. A few days since he read "King Lear," and to-day he is reading "Winter's Tale."....The meeting of the brass band and several initiatory dancing-classes, supersede the etymology class on Wednesday evenings....A simple plank-walk has been extended

from the Hamilton bridge to Willow-place, for the accommodation of persons passing to and from the Trap-shop....The losses of the Community, including the N. Y. Agency, by thieves and pick-pockets for the past year, amount to $600 or more.

NEWSPAPERS AND THEIR CHANGES.

With the commencement of the present year, the Albany *Cultivator* (a well-known monthly of long standing), is to be merged in the *Country Gentleman*, a weekly journal of much merit and literary ability, conducted mainly in the interests of horticulture and scientific farming, but giving also a well-digested weekly synopsis of news and review of passing events. Altogether it is a very readable paper for most anybody, and its consolidation with the *Cultivator* will doubtless prove a benefit alike to the publishers and their constituents. It is published by Luther Tucker and Son, Albany. Terms $2,50 a year.——We notice also that the *American Agriculturist*, a monthly publication issued in New York City, (Orange Judd and Co., proprietors), is to have its already very large subscription list increased on the 1st of January, by the addition of the 20,000 subscribers to the *Genesee Farmer*, formerly published at Rochester, N. Y., but now purchased, together with the services of its editor, by the proprietors of the *American Agriculturist*.

These two papers—the *Country Gentleman*, and the *Agriculturist*, are two of the best, if not *the* best papers of their kind, published in the country, and we think well deserve the patronage of the large constituency they are now to represent.

The *Trenton Monitor* is merged in the *State Gazette*. Although it may be late to say so, we prized the *Monitor* as among the best of our exchanges, and shall regret its future absence from our table. It was edited with vigor and taste, and did manly work in rectifying the position of New Jersey among the states. We judge that its late conductors are young men, who will make their mark in any field they may choose to enter.

The SCHOOL-MATE is a nice-looking monthly for juveniles, edited by Oliver Optic, and published by J. H. Allen of Boston. Forty pages for 15 cents, or $1.50 a year. If we were a boy or girl, we think we should like it.

On our last page will be found the Prospectus for the *New York Tribune* for the coming year.

ITEMS BY THE ROAD-SIDE.

A FEW days ago the friends were called around the bedside, and soon after around the coffin-side, of a young and beautiful form, which quick consumption (they say) snatched away from her husband and her new home. To me it furnishes a lesson of life, not uncommon, but too often overlooked, and one, therefore, whose usefulness is lost to society and the young. The world reads it only as the scholar recites it: "*causa latet, vesest notissima*:" but as reformers, we should study the lesson and find the cause of this and other untimely deaths. Three years ago she was a beautiful specimen of health, life and buoyancy, a blooming girl in her teens, with bright hopes of promise before her, but without that wealth which many deem necessary to enjoy the blessings of health and luxuries of society. Her beauty, youth and health, made her an object of attraction to at least one man of a professional reputation. With him the path of social life had not run smoothly, but in it he had much experience and she had none. Of course he could teach her; and she sought knowledge, but sought more a home and the comforts of social life. Her lover was a man of near half a hundred years of life-experience, and ought of course to have been wise, at least up to, if not "above what is written." His first wife was still living, though divorced. Finding the union uncongenial, she had preferred to brave and buffet public prejudice and live, to taking the more common route of going to the grave-yard, with honors and eulogies after death. His second wife had seen the trials and gauntlets of the first, and chose the grave-yard path—went with a broken heart and constitution to her grave, followed by quite an amount of gossip about poison, &c. But probably the only poison that was used or needed, was the social and magnetic poison of an uncongenial marriage, which kills so many young wives yearly. Her death, and the comments, soon opened the way for another and third trial; and the beautiful girl above alluded to became the next victim for sacrifice on the *holy altar* of marriage. And now the long and flattering notice of her and her death, will serve as an advertisement, and no doubt will be used as a means to get a fourth victim to try the experiment of entering the house and absorbing the magnetic poison which has temporarily ruined the happiness of three. It seems strange that victims are ever found ready to offer themselves on any altar set up for sacrifice; and on no one are so many sacrificed, as on the altar of marriage as it is now legally, religiously and morally maintained, and in which the wife becomes the *property* of the husband, which he can use, abuse, and slowly but surely destroy, giving her no remedy but to run the gauntlet of public opinion, which most sensitive young females dread more than death.

WARREN CHASE.

Dec. 18, 1865.

STORY OF A LIFE.

BY G. CRAGIN.

XI.

A FRIEND of mine procured tickets to a course of lectures by Dr. Graham, on dietetics and hygiene, but being from some cause unable to make use of them, he presented them to me. The lecturer had not, I believe, at that time, attained much notoriety as a public reformer; at least, I had never heard of him before. Being a little curious, if not anxious, to hear what could be said on such a subject, I concluded to attend them. He treated the matter in a manner so familiar, and with so much earnestness, that I became much interested in his method of discussing it. Assuming, as he did, to understand physiology in all its intricate phases, I received what he had to say as incontrovertible truth; and, by the time the course of lectures was concluded, I had become a convert to the vegetarian system which he recommended.

The next question was how to practically adopt this new dietetic mode of living. I foresaw at once that opposition to my new faith awaited me in my home circle; not particularly from Mrs. Cragin, but more especially from Miss Smith, the editress of the Advocate. However, I said but little about the subject of the lectures in a manner to court discussion; but began to prove my faith by deeds, in declining the use of meat, butter, tea, coffee, pies, cake, and whatever articles contained lard in their composition. So radical a course of procedure on my part, necessarily attracted the attention of my family. Finding but little on the table adapted to the dietetic change I had proposed to myself, I was virtually submitting to a voluntary fast, which in the course of a week produced a marked change by the reduction of my flesh, of which there was no redundancy to dispose of. My friends, who were now really alarmed about me, could no longer withhold their criticism of what they called my suicidal course. My co-laborer, the editress, was the first to commence the attack upon the vegetable fortress with which I had surrounded myself. Others followed, so that we were soon having pretty sharp firing. Possessing, as I did, a good deal of uncivilized combativeness, the conflict between us only served to strengthen my position. The editress was a strong-minded woman, upon whom much mental culture had been bestowed in her youth; and, possessing moreover, a very active brain, with large language, the shells from her battery were so annoying to me, that at times I lost my equanimity. In argument, the editress was quite a match for me. The most vulnerable point in my opponent, and that at which I aimed my shots, was her *ill health*. She was a daily sufferer from dyspepsia. On one occasion I was so ungentlemanly as to intimate to her that her smart editorials were written under the excitement of gunpowder-tea and butter-toast.

Notwithstanding the war of words we carried on, I persevered in confining myself to the diet I had adopted. Not wishing, however, to burden my wife with the extra care of cooking food for my special benefit, I soon made available my bachelor-hall experience in cooking for myself. To do so, however, and not discommode others, I arose an hour earlier than usual, when I could have the use of the range before it was required by the cook to get the family breakfast. I have to confess that some of my dishes were not the most savory imaginable, discarding, as I did, butter, salt, and condiments of every kind. Indeed, it was as much as I could do to relish with any tolerable satisfaction, the food thus prepared, with all my philosophy and devotion to a principle to back me. The members of my family had not the slightest temptation to purloin the dishes of my preparing. They stood alone in the cupboard where I placed them, uttering—as I can now imagine—a silent protest against the egotistical, isolated spirit with which I was perverting an ordinance which was intended to increase social fellowship and communion of hearts. I was treating my stomach like a machine, instead of a loving servant with whom God designed I should have fellowship and comfort.

I remember the circumstance of a call one day from a street beggar, asking for food. I had taken my dinner later than usual, and was on the point of leaving the basement dining-room, when the street applicant entered. He was a robust-looking character, whose sturdy frame indicated no great amount of suffering for lack of food. A dish of cooked, split peas was on the table, of which I had partaken, so it occurred to me to test his appetite by offering them to him. He took his seat at the table and began a vigorous attack upon the dish before him. But two or three mouthfuls sufficed; and seeing no second course coming on, he suddenly left, muttering to himself as he passed out, that "he was not hungry enough to go that slush!"

In connection with this change of diet, I made very free use of cold water and exercise. My health finally improved under the hygienic discipline I subjected myself to; but not until I had parted with a considerable share of the fanaticism I had taken on. But the gain in bodily health was more than counterbalanced by the loss of spiritual vigor in having my attention turned away from Christ as my true physician for body and soul. Moreover, as my boldness in advocating the vegetarian system increased, so also did my self-righteousness and legality, through the idea received from Graham, that my obedience to God's laws was in great part fulfilled by obedience to dietetic rules in the use of food. I even entertained the ridiculous notion that a person could not use butter, for instance, while claiming freedom from sin; and that perfect holiness required perfect obedience to all physiological and hygienic laws as set forth by Graham.

In his lectures, I freely admit that the Dr. said many very good things, but they were not new or original with him. For instance, he said that more serious injury was done to the physical constitution by excess in the use of food, than by its wrong quality, which fact had been stated by many eminent physicians, long before Graham's time. And in reference to the article of bread made of unbolted flour, (now commonly called Graham bread,) it was used in that form many centuries ago, and if I have been correctly informed, Graham himself found that kind of bread in use when he was first converted to the vegetarian system; so that he is no more entitled to the credit of its introduction, as a wholesome form of using wheat, than Esculapius, the father of medicine. But I have no quarrel now with fine bread or coarse, meat or vegetables. Indeed, I am at peace with both the animal and vegetable kingdoms, believing that Christ sent a cleansing spirit through them, when he judged the prince of the power of the air, and gave the devil his death blow.

With the spirit, however, that possessed Graham, and which he industriously diffused, I confess I am at war, and think I have good reasons for my belligerent attitude. Graham claimed to be a teacher of the "Science of Life," publishing a book under that title. Perhaps he was, if a fraction is equal to a whole number, or if mere animal existence is all that is to be understood by life. But would a sur-

geon be accredited by the medical world as qualified to instruct in the science of anatomy, if his knowledge of it were limited exclusively to the skin, or the stomach? Or would a teacher of botany be regarded as master of that science, if his acquaintance with the vegetable kingdom extended only to what he knew of the bark of the plant? Equally foolish would be the claims of one to a knowledge of the science of life, who virtually ignored, as Graham did, the vital functions of the soul and spirit, and their influence upon the animal economy. One who sees in man a living temple of the Creator himself, would regard the writings of Graham on the subject under consideration, as bordering on quackery. The science of life, as I understand it, embraces a knowledge of the source of life; and that source is indicated by the following passage: "The Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul." If God then was the source of life to the first Adam, how much more so to the last Adam, of whom it is said that he was made a "quickening spirit;" that is, invested with a power of vitality sufficient to immortalize the bodies as well as the souls of men.

The first lesson in dietetics, as I subsequently learned, is to seek the kingdom of God and its righteousness, as the source of all true science in every field where thought has power to penetrate. Graham's course was just the reverse of all this.

I thus became a mere body-tender. My thoughts were just where they ought not to have been, viz., on what I should eat and drink. And though I was so scrupulous as to the kind of food which I used, I was, at the same time, in regard to the more essential point of excess of quantity, like many other vegetarians, in constant trouble and transgression, sacrificing healthy digestion to a morbid appetite. The food itself was all well enough, but temperance, chastity, moderation and the fruits of a manly, God-fearing and God-loving spirit were all wanting. When we would be temperate, and eat moderately, intemperance and immoderation were present with us. Many a time have I cried out in the anguish of my soul, "O wretched man that I am! who shall deliver me from the body of this death"—gluttony? Graham could not, for he was as deep in the mire as any of us, according to his own confessions to me at that time. But I was devoted to a good principle—so I verily thought—and would not that save me at last? Self-deluded man. Little virtue there was indeed, in devotion to a principle, even a great and good one if you please, while I was a slave to a mean, groveling, egotistical spirit.

Although possessing many good qualities as a man, Graham's devotion to a principle, a mere abstraction, instead of devotion to a good spirit, only tended to build up his egotism and self-conceit (which were naturally enormous), and put him into a state of virtual rivalry with Christ. He was not worn out by hard work in helping on the kingdom of truth in this world, as his friends claimed, but worried to death by perpetual bondage to physiological laws that he claimed to have framed or discovered, but had no strength to obey. I speak thus plainly of an old friend, not in anger but in love.

That it may be seen that I have not judged him harshly, it may not be out of place under the circumstances, for me to state that subsequently (in the year 1844), I mailed a paper to Mr. Graham containing an article written by J. H. NOYES, entitled, "The Love of Life," in which the following paragraph occurred:

"We see then that whoever is nourishing in himself and others, the love of bodily life, as though it were the whole or principal life of men, and representing it as not only innocent but commendable, for men to make it an important and even paramount business to take care of their health and prolong their lives, is laboring to contravene the manifest policy of God in the administration of the world—to introduce not only a different, but an opposite gospel from that of the cross of Christ, and to stimulate into the highest possible prurience, that very central lust which is the parent of all others—the inordinate love of bodily or animal life—and which, more than all others needs to be disciplined and crucified. The physiological reformers of our times, seem to think there is no danger of men's loving their lives too much. One would conclude from their writings that 'health is the one thing needful'—'the great salvation;' and that in the place of Christ's saying, 'He that loveth his life shall lose it,' we ought to substitute, 'He that loveth *not* his life with tenfold more fervor than men generally do, shall lose that, and everything else that is valuable.' Self-denial and cross-bearing, with them, instead of being a denial and crucifixion of the actual life, is eating and drinking by rule; mortifying some of the grosser propensities, and enduring a life-long struggle to preserve health by obeying the natural laws, &c. Now we fully believe that a man who has passed from the ordinary sensual regimen into the strictest chastity of Grahamism, if he has done it for the sake of saving his bodily life and health, and has contracted in the process (as it may be presumed he has), an extraordinary affection for his life, is really a more sensual man than he was before. The special sins of the glutton and whoremonger may have been suppressed, but the center-lust is stronger than ever."

In the course of a few days the paper came back to me with the following comments in Mr. Graham's own hand-writing on its margin. "The babbling of a fool; not a natural fool, but a self-made, self-deluded fool, whose heart is set on perverting the truth and wresting the scriptures to his own and others' destruction." Of course after such treatment of an act prompted by a benevolent desire to help my old friend out of slavery, I gave up all hopes of seeing him a free man. Truly, none are so blind as those who will not see.

BEETHOVEN'S MOONLIGHT SONATA.

It happened at Bonn. One moonlight winter's evening I called upon Beethoven, for I wanted him to take a walk, and afterwards to sup with me. In passing through some dark, narrow street, he paused suddenly. "Hush!" he said, "what sound is that? It is from my symphony in F," he said, eagerly. "Hark, how well it is played!"

It was a little, mean dwelling; and we paused outside and listened. The player went on; but in the midst of the finale there was a sudden break, then the voice sobbing. "I cannot play any more—it is so beautiful, it is so beautiful, it is so utterly beyond my power to do it justice. O! what would I not give to go to the concert at Cologne!"

"Ah my sister," said her companion, "why create regrets when there is no remedy? We can scarcely pay our rent."

"You are right; and yet I wish, for once in my life, to hear some really good music. But it is of no use."

Beethoven looked at me. "Let us go in," he said.

"Go in!" I exclaimed. "What can we go in for?"

"I will play to her," he said, in an excited tone. "Here is feeling—genius—understanding. I will play to her, and she will understand it!" And, before I could prevent him, his hand was upon the door.

A pale young man was sitting by the table, making shoes; and near him, leaning sorrowfully on an old-fashioned harpischord, sat a young girl, with a profusion of light hair falling over her bent face. Both were cleanly but very poorly dressed, and both started and turned towards us as we entered.

"Pardon me," said Beethoven, "but I heard music, and was tempted to enter. I am a musician."

The girl blushed, and the young man looked grave—somewhat annoyed.

"I—I also overheard something of what you said," continued my friend. "You wish to hear, that is you would like—that is—shall I play for you?"

There was something so odd in the whole affair, and something so eccentric and pleasant in the manner of the speaker, that the ice seemed broken in a moment, and all smiled involuntarily.

"Thank you," said the shoemaker; "but our harpischord is so wretched, and we have no music."

"No music!" echoed my friend. "How then, does the Fraulein—"

He paused and colored up, for the girl looked round full at him, and he saw that she was blind.

"I—I entreat your pardon," he stammered; "but I had not perceived before. Then you play from ear?"

"Entirely."

"And where do you hear the music, since you frequent no concerts?"

"I used to hear a lady practicing near us when we lived at Bruhl two years. During the summer evenings her windows were generally open, and I walked to and fro outside to listen to her."

She seemed shy, so Beethoven said no more, but seated himself quietly before the piano and began to play. He had no sooner struck the chords than I knew what would follow—how grand he would be that night! And I was not mistaken. Never, during all the years I knew him, did I hear him play as he then played to that blind girl and her brother. He was inspired; and from the instant that his fingers began to wander along the keys the very tone of the instrument began to grow sweeter and more equal.

The brother and sister were both silent with wonder. The former laid aside his work; the latter, with her head bent slightly forward, and her hands pressed tightly over her breast, crouched down near the end of the harpischord as if fearful lest even the beating of her heart should break the flow of those magical sweet sounds. It was as if we were all bound in a strange dream, and only feared to wake.

Suddenly the flame of the single candle wavered, sunk, flickered, and went out. Beethoven paused, and I threw open the shutters, admitting a flood of brilliant moonlight. The room was almost as light as before, and the illumination fell strongest upon the piano and player. But the chain of his ideas seemed to have broken by the accident. His head dropped upon his breast; his hands rested upon his knees, he seemed absorbed in meditation. It was thus for some time.

At length the young shoemaker rose, and approaching him eagerly, yet reverently—"Wonderful man!" he said, in a low tone, "who and what are you?"

The composer smiled as he only could smile, benevolently, indulgently, kingly. "Listen!" he said, and he played the opening bars of the symphony in F.

A cry of delight and recognition burst from them both, and exclaiming, "then you are Beethoven!" they covered his hands with tears and kisses.

He rose to go, but they held him back with entreaties:— "Play to us once more—only once more!"

He suffered himself to be led back to the instrument. The moon shone brightly in through the window and lit up his glorious rugged head and massive figure. "I will improvise a sonata to the moonlight!" then looking up thoughtfully to the sky and stars—his hands dropped on the keys, and he began playing a sad and infinitely lovely movement, which crept gently over the instrument like the calm flow of moonlight over the dark earth. This was followed by a wild, elfin passage in triple time—a sort of grotesque interlude, like the dance of sprites upon the sward. Then came a swift agitato finale—a breathless, hurrying, trembling movement, descriptive of flight, and uncertainty, and vague, impulsive terror, which carried us away upon its rustling wings, and left us all emotion and wonder.

"Farewell to you," said Beethoven, pushing back his chair, and turning towards the door; "farewell to you."

"You will come again?" asked they in one breath.

He paused, and looked compassionately, almost tenderly, at the face of the blind girl. "Yes, yes," he said hurriedly, "I will come again, and give the Fraulein some lessons. Farewell! I will soon come again!"

They followed us in silence more eloquent

than words, and stood at their door till we were out of sight and hearing.

"Let us make haste back," said Beethoven, "that I may write out that sonata while I can yet remember it!" We did so, and he sat over it till long past day-dawn. And this was the origin of that Moonlight Sonata with which we are all so fondly acquainted. —*Exchange.*

THE FORCES IN NATURE.

The concussion of one pound of hydrogen with eight pounds of oxygen is equal, in mechanical value, to the raising of 47,000,000 pounds one foot high. I think I did not overrate matters, when I said, that the force of gravity, as exerted near the earth, was almost a vanishing quantity in comparison with these molecular forces; and bear in mind the distances which separate the atoms before combination,—distances so small as to be utterly immeasurable, still, it is in passing over these distances, that the atoms acquire a velocity sufficient to cause them to clash with the tremendous energy indicated by the above numbers. After combination, the substance is in a state of vapor, which sinks to 212 deg., and afterwards condenses to water. In the first instance, the atoms fall together to form the compound; in the next instance, the molecules of the compound fall together to form a liquid. The mechanical value of this act can be also calculated; nine pounds of steam in falling to water, generate an amount of heat sufficient to raise 956 into 9 —8,614 pounds of water 1 deg., Fahr. Multiplying this number by 772, we have a product of 6,718,716 foot-pounds (a foot-pound is a pound raised one foot high) as the mechanical value of the mere act of condensation. The next great fall of our nine pounds of water is from the state of liquid to that of ice, and the mechanical value of this act is equal to 993,564 foot-pounds. Thus our nine pounds of water, in its origin and progress, falls down three great precipices; the first fall is equivalent to the descent of a tun weight, urged by gravity down a precipice 22,320 feet high; the second fall is equal to that of a tun down a precipice 2,900 feet high; and the third is equal to the descent of a tun down a precipice 433 feet high. I have seen the wild stone-avalanches of the Alps, which smoke and thunder down the declivities with a vehemence almost sufficient to stun the observer. I have also seen snowflakes, descending so softly as not to hurt the fragile spangles of which they were composed; yet, to produce, from aqueous vapor, a quantity of that tender material which a child could carry, demands an exertion of energy competent to gather up the shattered blocks of the largest stone-avalanche I have ever seen, and pitch them to twice the hight from which they fall.—*Tyndall on Heat.*

[After hearing the stunning report with which gases clash, in forming a single drop of water, one is prepared to believe Tyndall's statements of the enormous forces concerned in atomic changes. These changes, at least two of them, (the condensation of vapor to water and water to ice) are going on constantly around us. Luckily they are not impeded or confined, and hence their motive power is not noticed. But it is none the less true that these winter nights, when we are snug in bed, and all is still, the frost is abroad working with the energy of a hundred earthquakes. ED. CIR.]

GALILEO'S EXPERIMENT.

Aristotle maintained that the velocity of any falling body is in direct proportion to its weight; and that, if two bodies of unequal weight were let fall from any height at the same moment, the heavier body would reach the ground in a shorter time, in exact proportion as its weight exceeded that of the lighter one. Hence, according to his doctrine, a body weighing two pounds would fall in half the time required for the fall of a body weighing only one pound. This doctrine was embraced by all the followers of that distinguished philosopher, until the time of Galileo, of Florence, who flourished about the middle of the sixteenth century. He maintained that the velocity of a falling body is not affected by its weight, and challenged the adherents of the Aristotelian doctrine to the test of experiment. The leaning tower of Pisa was selected for the trial, and there the experiment was tried which proved the truth of Galileo's theory. A distinguished writer thus describes the scene. "On the appointed day the disputants repaired to the tower of Pisa, each party, perhaps, with equal confidence. It was a crisis in the history of human knowledge. On the one side stood the assembled wisdom of the universities, revered for age and science, venerable, dignified, united and commanding. Around them thronged the multitude, and about them clustered the associations of centuries. On the other there stood an obscure young man (Galileo), with no retinue of followers, without reputation, or influence, or station. But his courage was equal to the occasion; confident in the power of truth, his form is erect and his eye sparkles with excitement. But the hour of trial arrives. The balls to be employed in the experiments are carefully weighed and scrutinized, to detect deception. The parties are satisfied. The one ball is exactly twice the weight of the other. The followers of Aristotle maintain that, when the balls are dropped from the tower, the heavy one will reach the ground in exactly half the time employed by the lighter ball. Galileo asserts that the weights of the balls do not affect their velocities, and that the times of descent will be equal; and here the disputants join issue. The balls are conveyed to the summit of the lofty tower. The crowd assemble round the base; the signal is given; the balls are dropped at the same instant; and, swift descending, at the same moment they strike the earth. Again and again the experiment is repeated, with uniform results. Galileo's triumph was complete; not a shadow of a doubt remained." —*Parker's Philosophy.*

THE WONDERFUL SPRING AT ANDERSONVILLE. —We copy the following from the Vermont Chronicle: "Mr. F. C. Grant, who was a member of battery A of the 11th Vermont regiment, and who spent four months within the stockade at Andersonville, gives us a history of the wonderful spring that burst out there that we never remember to have seen in print. Every one, we presume, is aware that the pen in which the prisoners were kept inclosed was in a swamp, through which ran a sluggish brook, and from this brook the prisoners received their supply of water. This was never fit to drink in its best state, but, in addition to its natural unfitness, it ran down by the rebel camp before it entered the stockade, and received the excrement and filth from that. This, of course, rendered it intolerable.

About the middle of August, 1864, or perhaps a month and a half after the Vermont boys entered the stockade, there came one day a very heavy thunder-shower of some forty minutes duration. And from that time a spring of pure water burst forth from a sand hill near the dead line, and flowed in such quantities as to supply the entire camp of some 25,000 or 30,000 prisoners. Some of the men looked upon this as a direct interposition of God for their salvation; and all thought it very remarkable, for two reasons: the source from whence it came—a dry, sandy knoll—and the purity and quantity of the water, it being so unlike all other water in that vicinity, even that found in wells. This spring continued to send forth its pure fountain during the remainder of the time our prisoners were kept there, and for aught our informant knows, does to this day. Has the day of miracles passed?

A NEGRO preacher, while holding forth to the colored soldiers then stationed at Port Hudson, said, "De whole ob God's relation to us am like de wheel. De Lord Jesus Christ am de hub, de Christians am de spokes, and de tire am de grace of God a binden 'em all togedder; and *de nearer we get to de hub, de nearer we get to each oder.*"

SILK-BEARING SHEEP.

One of the most interesting results of the acclimation of the merinos in France is the creation of a new and perfectly fixed race, remarkable for its silky wool, called the Mauchamp race. In 1828, there was accidentally produced at Mauchamp's farm, cultivated by M. Granx, a ram badly and even monstrously formed, having a head of unusual size and a tail of great length, but having a wool remarkable for its softness, and above all for its luster, which resembled that of silk. This was the second animal of the kind which had been born in the flock of merinos at Mauchamp; the first had been killed by the mother. M. Graux separated it from the flock, and raised it apart, to prevent any accident, and use it for reproduction; obtaining some animals similar to the sire, and others to the dam. Taking afterward the animals similar to the sire, and crossing them among themselves or with the sire, which served as a type, he succeeded in forming, little by little, a small flock of animals whose wool was perfectly silky. When he had arrived at this result, he occupied himself in modifying the forms, which he easily accomplished; and finally, in modifying the size, originally quite small, but which is now the same as that of ordinary French merinos—rams of three years old weighing as much as eighty kilogrammes, and a flock of six hundred head producing on an average two kilogrammes of wool washed on the back. In 1853, M. Davin, a manufacturer distinguished for his zeal and skill in introducing new material to the textile arts, experimented upon this silk wool. He succeeded in making magnificent stuffs which excited the admiration of all connoisseurs. They exhibited, in the tender colors especially, reflections of light which had never been before observed, and a softness which had never been found in any material of wool of any degree of fineness. The silky luster was so marked, that, in a *challis* made with a silken warp and weft of Mauchamp wool, although the stuff contained only one-eighth of silk and seven-eighths of silky wool, it was as brilliant as if made entirely of silk. Merinos, mousselines, satins of China, and shawls, made of this material, equalled, if they did not surpass, analogous products made of the finest Cashmere yarns. The commission of savans, who reported upon the qualities of this new race to the Imperial Society on Acclimation, say:

'The silky wool is destined to replace completely in our industry the Cashmere which comes from Thibet. It is fully as brilliant as Cashmere, fully as soft; and, while it costs less as a raw material, it requires less manipulation to be transformed into yarn, since it does not contain the hair which must be removed from the Cashmere.'

In 1857, a medal of the first class was decreed to M. Davin for his industrial application of this material; and the society above referred to has proposed a prize of 2,000 francs for a flock of one hundred animals of the silky type.—*Bulletin de la Societe Imperiale Zoologique d'Acclimation.*

THE LATE PRESIDENT LINCOLN'S CREED.

President Lincoln is said to have remarked as follows to a member of Congress from Connecticut:

"I have never united myself to any church, because I have found difficulty in giving my assent, without mental reservation, to the long, complicated statements of Christian doctrine which characterize their articles of belief and confessions of faith. When any church will inscribe over its altar, as its sole qualification for membership, the Savior's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and all my soul."

THE trial of Commodore Craven for not attacking the Stonewall, with the Niagara and Sacramento at Corunna, has had a curious termination. The court, of which Vice Admiral Farragut was President, ad-

judged him guilty "in a degree," of the charges, and sentenced him to be suspended from duty on leave pay for two years. The Secretary of the Navy sent back this finding to the court for revision, whereupon they found him guilty and re-awarded the same punishment. Mr. Wells reviews the findings at considerable length, as inconsistent and contradictory, and closes by setting aside all the proceedings of the court, and releases the Commodore from arrest.

A FIXED FAITH FACT.

About the time of the withdrawal of the Community from Putney, in 1847, a lady of that place participating in our communistic and religious views, was cured in a surprising and almost instantaneous manner from a long standing illness that had rendered her almost helpless for several years. Her testimony was that she was cured by faith and spiritual power. The doctor of the place said that the cure was only apparent—that it was the effect of excitement, and would not be permanent. The friends of this lady, Mrs. Harriet A. Hall, now of Oneida Community, will be pleased to learn that such prognostications of evil have all failed, that her health, as she writes to us, "is better than it has been before for many years," that she takes part in the labor of the family, &c. Those of the Putney people who thought this case of healing rather miraculous at the time, will also have to conclude that it "holds out."

NEWS ITEMS.

THE Hudson River is closed by ice from Albany to Hudson.

CONGRESS has adjourned over for the holidays, from Dec. 20, to Jan. 5.

A BILL has passed Congress giving $25,000 to Mary Lincoln, widow of the late President Lincoln.

THE Adams Express Co. has loaned $2,500,000 to the Southern railroad companies to enable them to re-commence business.

THE violent gale on Thursday along the coast, resulted in great damage to the shipping. A number of disasters involving the loss of eleven lives, are already reported.

THOMAS CORWIN, formerly governor of Ohio, member of both Houses in Congress, and lately minister to Mexico, died at Washington on Dec. 18th.

THE thermometer at Fort Kearney, Nebraska, at 9 o'clock on Wednesday night, was 29 degrees below zero. The snow is from one to two feet deep between there and Nebraska city.

SECRETARY SEWARD has by order of the President, addressed dispatches to the Provisional Governors of Alabama, Georgia and South Carolina, relieving them from duty as Provisional Governors, and directing them to transfer the state property to Governors elect.

THE question of the admission of southern claimants to seats in the House of Representatives, it is now considered has been fully determined. The two-thirds vote in the House adopting the Stevens resolution, is regarded as conclusive evidence that they will not be admitted this winter.

FOREIGN.

KING LEOPOLD of Belgium, died on the 9th inst. He is succeeded by his eldest son the Duke of Brabant under the name of Leopold II.

THE English press appears to be nearly unanimous in condemning in the severest terms, the conduct of the governor and civil and military authorities of Jamaica, in their late wholesale slaughter of the blacks.

THE Minister of the Mexican Republic has advices from El Paso to Nov. 12. The Liberal General Escobedo, had taken and held the city of Monterey, but on the approach of two French columns in force, he was compelled to abandon it.

THE latest advices from Panama are to Dec. 13. The war between Spain and Chili continues without change. The people show the greatest determination not to submit to the demands of the Spanish government.

IN PERU, Gen. Prado, one of the revolutionary chieftains, has been declared Dictator, and the people demand an offensive and defensive alliance with Chili.

VICTORIA papers of the 13th of Dec. say, that Major Frank L. Pope and party, of the Russian Telegraph Co., were at Buckley's house, near Talla Lake, all well. Everything was progressing finely. The line has been completed 440 miles above New Westminster, and the wire for 400 miles more, was on the ground. Moreover, the emperor of Russia has lately agreed to complete the telegraph from the Amoor river, which was his former limit, to Behring's Strait; so that on the American part it only remains to meet the Russian line at that point.

GOING TO RAMOTH GILEAD.—A sailor, who had served the king so long at sea that he almost forgot the usages of civilized society on shore, went one day into the church at his native town at Kirkaldy, in Fife, where it happened that the minister chose for his text the well-known passage, "Who will go up with us to Ramoth Gilead?" This emphatic appeal being read a second time, and in a still more impressive tone of voice, the dauntless tar crammed a quid of tobacco into his cheek, rose up, put on his hat, then, looking around him, and seeing nobody moving, exclaimed, "You cowardly lubbers! Will none of you go with the old gentleman! I'll go for one." So out he went, giving three cheers at the door, to the amazement of all present.

A STRIKING curiosity has lately been discovered in Nevada Territory. It is a mountain of rock salt, situated about twenty miles from Meadow Valley, and only eighteen miles from the head of navigation on the Colorado river. It rises abruptly from the plain, about 400 feet in height, a mountain of pure, sparkling, crystallized salt.

THE success of the workingmen's co-operative societies in England continues unabated. In 1864 there were 505 of these societies in operation, and their sales amounted to $13,710,000 on which they divided a profit of $1,125,000, and had money and other property on hand at the end of the year to the amount of $4 980,000. Why should not our co-operative associations also succeed?—*Spring. Repub.*

TO CORRESPONDENTS.

H. J., Mass.—"Please send me your 'Bible Argument,' or anything which you have published giving your sexual theory."

We have a copy of "Bible Communism" containing the Bible Argument on the relations of the sexes in the kingdom of heaven, which we will send on receipt of 50 cents.

THE ASSOCIATED COMMUNITIES.

Oneida Community and Wallingford Community, are associated families having a common interest, the one situated at Oneida, N. Y., the other at Wallingford, Conn. Their religious creed, is union with Christ; their social creed is union with each other. They adopt the pentecostal principle of holding "all things in common." Their mode of government is by free, mutual criticism.

ONEIDA COMMUNITY

has a domain of over 500 acres, most of which is in a state of cultivation, and devoted to farming and fruit. The number of members is over 200. Their principal manufactures are Agricultural Implements, Steel-traps, Traveling-bags and Preserved Fruit.

WALLINGFORD COMMUNITY

has a farm of two hundred and thirty acres, and numbers about fifty members. Their land is considerably devoted to orchards, vineyards and fruit, and their principal other production is THE CIRCULAR. For further information about these societies, read a pamphlet entitled "The Oneida Community" (price 25 cents), and take THE CIRCULAR.

[Advertisement.]

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Our most momentuous, arduous struggle having resulted in the triumph of American Nationality, the utter discomfiture and overthrow of Secession and Slavery, THE TRIBUNE, profoundly rejoicing in this result, will labor to conserve the legitimate fruits of this grand, benignant victory by rendering Liberty and Opportunity the common heritage of the whole American People now and evermore.

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It will labor for the diffusion of Common School Education, Manufactures, the Useful Arts, &c., &c., throughout every portion of our country, but especially throughout the sections hitherto devoid of them, believing that every good end will thereby be subserved and the interest of every useful and worthy class promoted.

It will urge the Protection of Home Industry by discriminating duties on Foreign Products imported, with a view to drawing hither the most capable and skillful artificers and artisans of Europe, and the naturalizing on our soil of many branches of production hitherto all but confined to the Old World, while it would strengthen and extend those which have already a foothold among us.

It will give careful attention to progress and improvement in Agriculture, doing its best at once to bring markets to the doors of our farmers and teach them how to make the most of the opportunities thus afforded them.

It will devote constant attention to Markets, especially for Agricultural Products, with intent to save both producer and consumer from being victimized by the speculator and forestaller.

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